UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

Without Sun and Air

By FRANCIS NEILSON

Religion in Industry

By HENRY R. MUSSEY

The Church One Hundred Years Hence

By CHARLES CHAMBERS CONNER

The Spirit of Man

By FREDERICK STARR

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JOHN HAYNES HOLMES
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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXXIX. THURSDAY, JUNE 8, 1922 NUMBER 15

TWO WORLDS MADE ONE

I love the mystic in his dreams
When earth a floating bubble seems—
Love too the bluff materialist,
Though there are kingdoms he has missed.
I love soul-men (You ask me why?)
They have a God-hold in the sky,
I love earth-men, they half know God:
They have a God-hold in the sod.
But best I love the two-in-one,
The man who holds both earth and sun—
A man, who, like a tree, has girth
That grapples him to rock-ribbed earth;
And yet a man who, like a tree,
Lifts boughs into the airy sea,
To hear the whispers of the light
And all the wonders of the night.

Great is that man who stands so high
Two worlds are captured by his eye:
He sees these little days of Time
Whirled into a drama, vast, sublime.
Earth has a meaning fine and far
When lighted by a mystic star.

The Nautilus. —*Edwin Markham.*

UNITY takes pleasure and pride in announcing the latest accession to its staff of Foreign Representatives —Mr. P. M. Matthéeff, of Bulgaria. Mr. Matthéeff is not only a distinguished citizen of his own country, but also one of those great souls of modern Europe who seek the reconciliation of all peoples in that common consciousness of humanity which is alone the hope of the world to-day. We count it fortunate that UNITY can have such a man as its representative in that part of Europe where conditions are most critical, and the need of understanding and sympathy most urgent. We give Mr. Matthéeff eager welcome, and express the hope that contributions from his pen may appear frequently in our columns.

If anything is plain to-day it is that our existing political governments, in international affairs at least, have no power nor will to act constructively and beneficently for the relief of mankind from its besetting ills, and retain only an infinite capacity to make nuisances of themselves. Think of the record written by the statesmen and diplomats of the world since the Armistice! Recall the history of the Peace Conference, of the League of Nations, of the Supreme Council, and of the unbroken series of conferences, large and small, held during the last three years! What has been accomplished by all these agencies but "confusion worse confounded"? Where has a single opportunity been lost to make bad matters worse? Who can point to a thing done that ought to have been done, or a thing undone that ought not to have been done? If there is any exception to this sweeping indictment, it is the Washington Conference, which was at the best so feeble a thing, that it serves rather to confirm than to weaken our conclusion. What we have in these governments is so many barriers in the path of progress, so many agencies for the cultivation of suspicion, jealousy, hatred, and general ill-will! The plight of the traveler desiring to make acquaintanceship with various peoples of the earth and beset by every interference of passports, visas, customs, etc., that the diabolical ingenuity of governments can devise, is a perfect parable of what we mean. If only we could gather together all our premiers and foreign secretaries, all our ambassadors and consuls and special diplomatic representatives, all our Congressmen and members of Parliament, all our military and naval officers and the war departments they serve, all our tax collectors and customs and immigration officials—deport them in a body to some remote and uninhabited isle, and leave them there to make trouble not for other people but for themselves—is it not possible that the world might yet be saved!

Speculation of this kind is suggested by two recent items of news, which would seem to indicate that, while nothing so drastic as the wholesale deportation of governments is to be expected, the policy of ignoring governments and transacting privately the social business that must be done in order to hold civilization together, is the next step in international affairs. The first item of news to which we refer is the action of the Amalgamated unions in voting to take over the management of factories in Soviet Russia. Here is the United States government refusing to recognize Russia—to admit even that such a country exists on the surface of the globe! And here is a great organization of laboring men and women in America not only recognizing the existence of Russia, but entering directly into closer relations with that nation than ever could be enjoined by anything attempted by Washington! The American people, in other words, are acting in this case exactly as though the United States, and not Russia, were the country that did not exist! The second item of news which we have in mind is the meeting of the great bankers' committee in London. At the heart of Europe's distresses to-day, of course, is

the financial problem—reparations, war-debts, loans, depreciated currency, etc. For three years, the statesmen of the countries concerned have utterly failed to do anything to relieve the situation. Now comes a private meeting of bankers, which will in all probability work out a policy of financial reform which will stabilize Europe for the first time since 1914—and all completely outside the functioning of government! Is it possible that the peoples of the earth are beginning to discover that their political governments are unnecessary in international affairs?—nay, worse than unnecessary, are an unmitigated nuisance? If so, it is a bright day that is dawning!

UNITY takes the liberty of commending to Charles E. Hughes, Secretary of State of the United States, the wise words spoken by Lloyd-George on his return from Genoa, about the Russian situation. Lloyd-George is once in a while a statesman; a man so changeable cannot be an opportunist politician all the time! Never was he more truly a statesman than on this occasion. Confessing frankly his failure at Genoa, he went on to state some facts about Russia, which he was sensible enough to recognize was the rock on which the Conference split, and which threatens now to wreck the world. The first fact is that the present Bolshevik government is "the unchallenged master for the time being of the fate of that formidable but very distressed people." The second fact is that, since armed intervention in Russian affairs has failed, and isolation is impossible, the only alternative for western nations is to make peace and enter into friendly relations with the Soviets. The third fact is that Russia must herself recognize the principles and prejudices of western nations just to the extent that she expects her own principles and prejudices to be similarly recognized—a fact which the Russians, with customary realism, conceded at Genoa. It is evident that, if Lloyd-George could have his way, could cut loose from his Tory supporters at home and his French allies abroad, he would end all this endless hypocritical fol-de-rol about Russia, sign treaties as Germany did, and call it a day. Nor can we imagine anything more commonsensible, or essentially just, than this! But will the English Tories see it, or France—or the United States? Not for a moment! The Harding administration, for example, is evidently determined to follow the policy of the Wilson administration in this matter, to the bitter end of folly and injustice. Meanwhile, as Lloyd-George pointed out with perfect truth, disaster is piling up for all the world in the not distant future.

The acquittal of Blizzard, and the resulting collapse of the treason trials in West Virginia, is a triumph of justice, and should mark the beginning of the end of the abominable conditions which have so long existed in the coal regions of this most un-American of states. If it were not for the price that is being paid in terms of human misery and death, one would be tempted to describe as amusing the concern of the Washington administration for misgovernment in Mexico and Haiti and Bolshevik Russia, when right at its own doors, so to speak, is misgovernment so gross, so despotic, so cruel, that nothing short of the rule of the late Czar can be found to match it. West Virginia has for years been a private feudal possession of the coal barons. Its executives, its legislators, its sheriffs and other local officials have all been the selected appointees of the mining companies. The deputies who have over-run the strike areas from the very start of the present long-continued struggle, have been almost without exception the hirelings, not of the state, but of the coal operators. A union member, representative or even sympathizer is about as safe in the non-union counties as a horse-thief in the western ranch country. Whole communities of miners and their families have been driven to the hills, starved, beaten up, outraged, denied every constitutional privilege of free speech and free assemblage, by mine owners who rule the districts as medieval barons ruled their fiefs. That American public opinion should permit such conditions to continue, is only one more indication of how little we know or care in this country about fundamental questions of justice and right. The indictment of numerous strikers for treason marked the climax of private tyranny. Now comes the acquittal of Blizzard, the first miner tried, to indicate that all is not yet lost. The winning of this victory should be followed by the immediate succor of the strikers and their families. They need food and clothes, and money to buy food and clothes. Their need is as dire as that of the impoverished of Europe. Let us come to their help, that they may know that America is with them in their struggle, and will sustain them till their cause at last triumphs. Miss Elizabeth Gilman, daughter of the late President of Johns Hopkins University, is receiving funds at her home in Baltimore, Maryland.

We had our pen poised for the writing of our annual condemnation of the American Unitarian Association for its annual betrayal of liberty in refusing to take action on behalf of the political offenders imprisoned in this country, when we were suddenly stopped by seeing an extraordinary despatch in the New York *Times*. The Association maintained this year, with magnificent consistency, its unbroken record of voting down any and every resolution calling for the release of the men still being punished for the free expression of free opinion. But this year, unlike previous years, this was not the end! At the meeting of the historic Berry Street Conference on the day following the shameful action of the American Unitarian Association, a group of one hundred ministers came together, according to the news despatch, and passed unani-

mously the resolution, calling for the release of political prisoners, which had been voted down by the larger delegate organization! This is the most cheerful news that we have heard from Boston for a long while. Than the body of Unitarian ministers there is no more intelligent, devoted and right-spirited group of men in all these United States. That these men have been willing all these years to sit by in silence while the ideals of liberty, which they are pledged to serve, have been flouted in bigotry and hate by the A. U. A. machine and its retainers, has been a source of never-ending amazement and disappointment. Now the end of this sort of thing has apparently come! A hundred ministers, in the spirit of Jesus, have risen up against the "Pharisees and hypocrites" in their own household who "build the tombs of the prophets and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves that ye are the children of them which killed the prophets"! For this, much thanks!

We cannot let pass this episode at the meeting of the American Unitarian Association, without making grateful mention of the speech of our editorial colleague, Rev. Sydney B. Snow, of Montreal. Replying to a characteristically Tory utterance of Chief Justice Cornish, of Maine, to the effect that the resolution calling for the release of political prisoners was "an arraignment of our Department of Justice in Washington"—in the name of Gregory, Palmer and Daugherty, what a dreadful thing!!—Mr. Snow said:

> These persons were put in jail under an act passed during the war. It is now repealed and the crime for which they were put in prison would not be a crime to-day. I might say the things they said, and think the thoughts they thought, and hold the opinions they hold, and many of them I do hold, and be in no danger of prison.
>
> Why in the name of common sense the repeal of the espionage act did not carry with it a release of the men convicted under it, I, as a layman, fail to understand.
>
> The justice of the Supreme Court of Maine appeals to you to have confidence in the Department of Justice and in our Government at Washington. I, too, am proud of that flag, but my pride does not take the course of saying my country right or wrong. I will not resign to any official elected or appointed the keeping of my conscience or wait for them to act when I feel that action is good and right. We in America never hesitated to criticize even the Department of Justice if we felt that it was wrong.
>
> If the Department of Justice is not living up to the high name of justice let us be ready to point a way to make our flag stand as much for justice and mercy as that other flag which is beside it, the British flag.

As Mr. Snow ended this eloquent plea, he pointed dramatically down the hall to where the American and Canadian flags were draped side by side. "This, however," says the newspaper account, "did not affect the voting." Of course not! The American Unitarian Association crowd is no more ready to heed prophetic utterance to-day than it was in the days of Theodore Parker.

The Christian Century (April 20) does well to warn against the organization of community churches into another Christian denomination. "Such a result," it says wisely, "would at once mean the defeat of the movement." That there is real danger of these churches coming together on the basis of something at least resembling sectarian organization, is of course evident. The recognition of this danger is seen in the fact that it is almost impossible to secure among community church workers the benefits of fraternal acquaintanceship, exchange of information, conference and co-operation in public affairs. Contact of some kind, however, is altogether necessary, if the movement is to save itself from the evils of waste, confusion and ignorance.

> "The community churches," says *The Christian Century*, "are at work upon a piece of religious construction whose implications are so revolutionary that they need the benefit of one another's wisdom."

It is this which is being secured by such conferences as that recently held at Buffalo, N. Y., such a journal as *The Community Churchman*, such books as Dr. Jackson's "A Community Church" and Mr. Holmes's "New Churches for Old." The valuable articles, announced in the *Century*, by Joseph E. McAfee, the best mind in religious America to-day, is the most momentous event of all in this direction. Progress without sectarian organization, is on the way.

The problem of church attendance is one which interests us enormously, especially as there are some of our friends who believe that we exaggerate the situation. Churches have more people in them than we imagine. To which we retort, May be so! But what are we to think when we run across such an item as the following on the religious page of the New York *World* (May 20, 1922):

> Dr. Reisner, accompanied by the Gloria Trumpeters, will drive through the streets in Washington Heights Sunday night in an effort to increase attendance at Chelsea Methodist Episcopal Church.

Dr. Reisner has been in New York City for a period of years. He is a tireless worker, faithful pastor, and entertaining preacher. He is an expert in the science of publicity. Chelsea Methodist is not an over-large church; and Washington Heights is a-swarm with hundreds of thousands of men, women and children—it is one of the most thickly populated residential districts in the greater city. And yet, in what we are told is "an effort to increase attendance," Dr. Reisner finds it expedient to march through the streets with a band of trumpeters! Just what this means in terms of figures, we do not know. It is entirely possible that this zealous and resourceful clergyman is trying merely to increase an attendance which is already large. But we feel that the chances are against such a possibility. At any rate, it still remains an impressive fact that it is only in this our happy time that ministers have found it either necessary or advisable to follow the example of the circus in having a parade before the show.

Without Sun and Air

A young ambitious poet of no ordinary talent asked me the other day, what she should read for knowledge and inspiration. Her work had been done in the town and the poems that she had published had for their subjects incidents torn from the social distresses of every day existence. The injustice and ugliness of the life about her hurt her. She was a little artist adrift in a sea of troubles. Born in a town, schooled in a town, sent to work in an office when she was a mere girl, and left defenseless against the constant manifestations of poverty, her sensitive soul became something like a sponge that absorbed the tears and sadness of the town. She had no power of artistic resistance. She did not know how to withdraw from these scenes, and her education had given her no direction of escape. She was hemmed in on all sides, imprisoned not only by the distresses of the town but by the distresses which she carried in her own soul. The few poems she published were monotonously sad, never without reference to hunger, degrading conditions of labor, the grime and smoke of factories, and the ugliness of the neighborhoods where the workers were housed. Her poems were without sun and air, yet through all, the poignancy of expression and undoubted talent shone quite clearly.

It is no easy task one takes up in answering a question of this kind, for taste in literature is such a personal matter, that when one is asked for advice, it is like asking for an expression of the finer impulses of one's nature. Yet advice of this kind is everywhere and can be sought by anyone. During the nineteenth century the poets wrote at great length, not only about their own works, but about the works of their contemporaries, and one cannot look into the literature of that period without being amazed at the wealth of critical writing that lies open to the student. One is also amazed at the advice that has been freely given by those who were best able to give it. There came, however, a serious break in the critical tradition, it came suddenly, in our time; the old ideas of poetry were relegated to limbo when the evidences of the spread of industrialism and the enormous expansion of the towns thrust themselves upon us. Instead of a spire like that of Salisbury we saw a huge factory chimney: and as the chimneys increased in number, the trees of our town disappeared, and in the dry days of summertime the swards and beds of flowers which formerly beautified our urban places were blackened by the smut and dirt of factories. There was scarcely any opportunity left to learn what nature herself, lying perhaps at a long distance from the town's center, had to say to the poet. The world was all very well for the young artist when the glades and brooks and hills were near. Now it is all different, and much in verse and prose suffers because writers of great talent reveal so little knowledge of the quiet world that lies beyond the town. How simple a thing it was for Goethe at Weimar to lose himself in the seclusion the country round about could offer. Think of Wordsworth and Coleridge when they were in the west of England, and what the beauty of the country did for them! How it entered their spirit and came forth transmuted in their work! And who can read Shelley and Keats without experiencing the great impulse to get as near to the heart of nature as they did, and hear the music of her ecstasy which poured into their ears?

What advice can be given to the young artists of our day that they will gladly receive and act upon? Blessed is the worker in the fields of art that can regard the town as a regrettable necessity in an economic system that is all awry, and spend most of his days as far from it as possible. It may be possible, however, for a fine, sensitive nature that cannot forsake the town, to revel in a literature that will keep the sense of harmony and beauty alive, strengthen it, and invigorate the purpose of a life devoted to art.

The other day I picked up Swinburne's essay on Dante Gabriel Rossetti, and the charm of it laid hold of me so strongly that I felt I must read his poems over again. The joy was a double one, for Swinburne's prose in this essay is delightful. It flows smoothly on like a river passing through a lovely country. It is so simple, so pure. In one sentence of fifty-four words I counted forty-seven of one syllable only. But in this essay there are many sentences of that kind. When, however, Swinburne lets himself go and delights in the rhythm of our robust language he shows that it can be used without any of the alien influences which in so many modern writers mar its dignity and strength. In this essay Swinburne reveals the power of the poet when he uses the medium of prose to express himself in criticism, and in this excerpt of criticism of a very high order we have, in all likelihood, the very advice for which some young poets are searching:

> "Here for example in the work of Mr. Rossetti, besides that particular colour and flavour which distinguishes each master's work from all other masters, and by want of which you may tell merely good work from wholly great work, the general qualities of all great poetry are separately visible and divisible; strength, sweetness, affluence, simplicity, depth, light, harmony, variety, bodily grace and range of mind and force of soul and ease of flight, the scope and sweep of wing to impel the might and weight of thought through the air and light of speech with a motion as of mere musical impulse; and not less the live bloom of perfect words, warm as breath and fine as flower-dust,

which lies light as air upon the parting of lyric leaves that open into song; the rare and ineffable mark of supreme singing power, an element too subtle for solution in any crucible of analysis, though its presence or absence be patent at a first trial to all who have a sense of taste. All these this poet has, and the mastery over all these which melts and fuses all into form and use; the cunning to turn his own gifts to service which is the last great apanage of great workmen. Colour and sound are servants of his thought, and his thought is servant of his will; in him the will and the instinct are not two forces, but one strength; are not two leaders, but one guide; there is no shortcoming, no pain or compulsion in the homage of hand to soul. The subject-matter of his work is always great and fit; nothing trivial, nothing illicit, nothing unworthy the workmanship of a master-hand, is to be swept up from any corner of the floor; there is no misuse or waste of good work on stuff too light or hard to take the impression of his noble style. He builds up no statues of snow at the bidding of any fool, with the hand that can carve itself a godlike model in ivory or gold; not though all the fools of the place and hour should recommend snow as the best material, for its softness and purity. Time and work and art are too precious to him and too serious to be spent on anything less than the best. An artist worthy of the highest work will make his least work worthy of himself. In each line of labour which his spirit may strike into he will make his mark, and set his stamp on any metal he may take in hand to forge; for he can strike into no wrong line, and take in hand no base metal. So equal a balance of two great gifts as we find in the genius of this artist is perhaps the greatest gift of all, as it is certainly the most singular. We cannot tell what jewels were lost to the treasure-house of time in that century of sonnets which held 'the bosom-beats of Raffael'; we can but guess that they had somewhat, and doubt how nearly they had all, of his perfect grace and godhead of heavenly humanity. Even of the giant-god his rival we cannot be sure that his divine faculties never clashed or crossed each other to their mutual hindrance.

"But here, where both the sister powers serve in the temple of one mind and impel the work of one hand, their manner of service is smooth, harmonious, perfect; the splendid quality of painting and the subtle faculty of verse gain glory from each other, reign side by side with no division of empire, yet with no confusion of claims, with no invasion of rights."

Here it is: "Time and work and art are too precious to him and too serious to be spent on anything less than the best. An artist worthy of the highest work will make his least work worthy of himself." Go to work, my young friend, and find in the essays of the poets the advice they give about the selection of subject and the method of treatment it deserves. It will not take long for you to discover what are worthy subjects for your powers. Nor will you remain long in doubt as to the method of treatment you should cultivate. Very soon you will find that deep feeling is essential, the primary condition which prepares the soul for the ordeal of creative effort. The sentimentality which has been lavished only too often in recent years on ugly and ignoble subjects will disappear, and in its place a sense of deep seriousness will come to guide you in your search for what is noble and lofty. This means, of course, turning one's back upon the vast majority of incidents that have, in our industrial system, our congested existence in the towns, attracted the attention of so many poets of our time. Like the war-poets, produced in great numbers while the fray was at its height, and who have now almost disappeared, the poets of industrialism will pass leaving nothing much to be remembered. It were better far that the distresses of the so-called factory system should be left to the political economists and the engineers, for they are not permanent; indeed they should have no place in the order of a cultivated people. There irrationality is so obvious that it is scarcely worth the while of the poet becoming sentimental about them.

Goethe, in dealing with the question of the influence of environment, says:

> "If a talent is to be speedily and happily developed, the great point is that a great deal of intellect and sound culture should be current in a nation.
>
> "We admire the tragedies of the ancient Greeks; but, to take a correct view of the case, we ought rather to admire the period and the nation in which their production was possible than the individual authors; for though these pieces differ a little from each other, and one of these poets appears somewhat greater and more finished than the other, still, taking all things together, only one decided character runs through the whole.
>
> "This is the character of grandeur, fitness, soundness, human perfection, elevated wisdom, sublime thought, clear, concrete vision, and whatever other qualities one might enumerate. But when we find all these qualities, not only in the dramatic works that have come down to us, but also in lyrical and epic works, in the philosophers, the orators and the historians, and in an equally high degree in the works of plastic art that have come down to us, we must feel convinced that such qualities did not merely belong to individuals, but were the current property of the nation and the whole period."

Here is the crux of the matter. Great art should be the reflection of the greatness of soul of a people, and, with unerring insight, Goethe goes straight to the mark when he says Greek art is as much the effort of the people themselves as that of the individual. Great poems are not written now because the people are not fit for productions of great artistic value. For those of our ambitious workers who exhibit undoubted talent in the arts and who feel the pressure of the economic system almost too great to withstand, a safe refuge may be found in the best that has been said and thought by the essayists of the eighteenth and nineteenth centuries. No better, no wiser advice can be given to the young of our time than that which they gave to the youth of theirs.

FRANCIS NEILSON.

Religion in Industry

The idea of production for use, not profit, has at present an irresistible fascination for generous minds. Is it, or is it not, possible to substitute public profit for private gain as the mainspring of industrial activity? No sensible person imagines that the two motives are mutually exclusive; but neither does he any longer imagine that Adam Smith's amiable *deus ex machina* by an unerring alchemy transmutes the brass of self-interest into the gold of the common good. A century and a half of weary wandering in the wilderness of a profits-motived industrialism has at least taught us that much. We have learned to our sorrow that service is not the sole source of gains, but that easy profits are made by curtailing production (our much-reprobated trade unions offering by no means the most conspicuous examples), by using the admirable economic quality of "foresight" to get possession of natural resources and then making the public pay for using them, by obstructing commerce and taking toll at strategic points, and by performing dozens of other anti-social acts that are yet perfectly reputable business. Hence, irrespective of their economic doctrine or religious creed, real followers of Jesus and Confucius and Buddha and Socrates find themselves driven to ask whether this great modern machine-driven industry, if it is not to destroy us body and soul, will not have somehow to be harnessed in such wise that those who drive it may find it possible to seek *first* the kingdom of God and his righteousness. If so, how is it to be brought about?

At bottom the question is religious and moral. In its details, however, the answer is one of farms and factories and shops and railroads and workers and managers and bankers and legislators and judges and administrators and foreign secretaries. All sorts of simple measures are proposed. At one extreme, we are told that if only everyone would follow the teachings of Jesus, the problem would solve itself. Undoubtedly; but we all of us find it hard enough to follow them at best, and our social task is just to make that following as easy as possible for everyone. Our present business discipline on the whole tends to make it as hard as possible. At the other extreme, we are assured that if we would only nationalize the land, or institute collective ownership of the means of production or make some other fundamental economic change, the trick would be turned, and man would then assert himself for what he is, the child of God. But this simple faith in human nature plus a panacea is scarcely less naive than the classical economist's belief in God plus the capitalist. The real problem is how to get forward from our present position.

In his extraordinarily interesting book on "Government and Industry," C. Delisle Burns suggests one approach toward a solution. In his view, a new conception of the organized economic community is actually becoming operative, a community that is neither the state alone nor the non-governmental organization of industry, but a unique complex of the two. Omitting cultural activities, two distinct functions are performed by organizations in modern society: one governmental, the provision of order and liberty or justice; the other economic, the provision of food and clothing. The nineteenth century philosophers thought of the first function as performed by the state, the second by private industry. Hence they resented "interference" by government in industry. But Mr. Burns shows, with a wealth of illustration, that even in the good old *laissez faire* days the state performed, and that in steadily increasing measure it does perform, industrial functions, both directly and indirectly. On the other hand, it increasingly utilizes trade unions and employers' organizations to carry out both its industrial and its political tasks.

But as the state takes on industrial functions, it carries over into the field of business the conception of direct public service. The government does not carry letters or run street cars or build houses or distribute milk to make a profit, but to meet the needs of its citizens. In its indirect industrial activities, such as fixing factory standards and minimum wages, preventing unemployment and developing industry and commerce, it deals with the union and the business association, not as groups of interests striving for their own gain, but as bodies for organizing public services for production and distribution. The state, the trade unions and the employers' organizations are thus becoming an economic community, which is more and more definitely and consciously directed to the end of public service, and which more and more insistently calls on its members to subordinate their private purposes to the general good.

This view does not involve any idealization of the state. Today, as always, it represents the power of the strongest. It is stupid, it perpetrates injustice, it serves private interests under cover of promoting the general welfare. Nevertheless, it stands in the mind of the everyday man for the common interest. He feels outraged when he sees it prostituted to the ends of private gain and personal advantage, though in his own business or the affairs of his trade union he feels quite justified in seeking his own profit, even at cost of others. Stating the matter otherwise he looks on the state as a moral creation. The problem is to get him to look upon private business as a moral undertaking.

The beginnings of this transformation appear in the movement sketched by Mr. Burns. As government and business gradually develop a community for the performance of industrial tasks, it is the service motive which, despite everything, increasingly dominates the undertaking. Business and trade unions fight back, resent government "interference," and finally yield, adjusting their practices, and in time their ideas, to the new standard of service. In the more advanced British trade unions the transformation of ideas has already proceeded a good way. An examination of the intellectual ferments operating among the Amalgamated Clothing Workers, the miners and the machinists, to suggest but three examples, will disclose the same ideas at work in the American labor movement. The task of the employers is in a way more difficult. In accepting service, they are called on likewise to yield power, and power is very precious to most human beings. Nevertheless, it is by no means wholly lip-service that our Rotary Clubs render to the god of public welfare, even though they inveterately confuse their own advantage with the public good.

The American employer, it is true, evinces not the least inclination to yield any control of "his own" business, and he fights fiercely to retain the last jot and tittle of his property rights. In part he is dominated by outgrown ideas, in part he is confident of his ability to perform his work better than anyone else can do it. But as the service idea gradually makes way, as the organized economic community develops, he is obliged to use a different yardstick in measuring his own success, and he must gradually open his mind to a fair consideration of economic experiments. He must learn to measure his own success against that of the municipal tram or the co-operative grocery or the building guild in terms of consumers' needs satisfied, of workers co-operating intelligently and happily to produce good things that are wanted. As the business man and the community at large learn to make judgments on such a basis, property questions will fall into their rightful place. We shall discover that whether a particular form of property at a given time should be publicly or privately owned is not a matter of "immutable economic principles" (meaning the arrangement to which we have been accustomed during the past twenty-five years) or of "economic necessity" (meaning the gospel according to Marx), but is a question of which form of ownership promises the better service under the particular conditions. On this question, individual judgments will differ, but a common standard of judgment can be developed; and its very development will mean an increasing unity of judgment, for the old absolutism of "rights," which so often stands legally athwart the path of social advance, melts down in presence of the service test.

Whoso believes, then, that use may in fact be substituted for profits as the dominant force in industrial life, whether or not he considers radical economic changes essential to that end, has a simple opportunity to help make his belief come true. He must judge, and help others judge, every arrangement from the standpoint of its serviceability to the community, not to any single element in it. An open-minded attitude toward intelligent economic experimentation follows, and every experiment puts existing systems on the alert to justify their own existence by proving their serviceableness, thus leading to the progressive substitution of use for profits as the test of success in men's minds.

And in men's minds lies the final problem. In the words of Mr. Burns:

> What must be corrected is not any inclination to selfishness, but the false theory of economists and political philosophers, both as to what actually occurs and as to what ought to occur. It is this theory and the many assumptions upon which it is based, as well as the deteriorating activities which are its results, which are at the root of our contemporary social problems, both in politics and economics. Baldly stated, the theory is that if each man pursues his own advantage, the advantages of all will result,—which is violently contradicted by experience. . .
>
> It is not argued here that men ought to pursue the common interest. . . The point is that if they desire a common good they cannot in fact reach it by pursuing something which is not the common good. . . . Only individuals enjoy. But what they enjoy may be a common good; and the pursuit of this common good may very well dominate the action which goes to the making of the new economic community.

HENRY R. MUSSEY.

HIS WILL

That life should be a journey o'er many a sun-lit hill,
Through pastures green and beautiful, by waters calm and still,
  With comfort brought us by the rod
  And by the sturdy staff of God—
This is His will.

From wayside springs, betimes, our hearts with peace and joy to fill;
And when we reach the darkened vale, e'en there to fear no ill,
  Assured that death, in youth or age,
  Ends not the soul's sweet pilgrimage—
This is His will.

EDWARD A. LEWIS.

Social Chaos and the Responsibility of Clergy—An Inquest and Appeal

It is not those who have plunged deep down into the Pundit's Ocean of Renunciation, nor those who are always clinging to their possessions; it is not those who have become adepts in turning out quantities of works, nor those who are ever telling the dry beads of duty,—it is not these who win at last. But it is those who love, because they live. These truly win, for they truly surrender. They accept pain with all their strength and with all their strength they remove pain. It is they who create, because they know the secret of true joy. . . —*Tagore.*

The advanced guard of organized christendom is on trial; but the judge and jury are not the complacent multitudes who worship in the ways of their parents, but the great Sentiments that have given birth to the world's noblest lives, to the world's finest creations. The universal conscience that asserts itself in men from the earliest dawn of our race, speaks now louder than ever for all its true disciples to stop, look and listen and see where they go ere they are plunged into an abyss from where there is neither light nor hope. And who has a greater right to a place in the tribunal than the growing generation, the Builders of the Morrow?

It was a sad and indelible experience, that all-sweeping crusade to make the world safe for democracy plus a decent place to live in not only for victorious majorities but also for overwhelmed minorities. What matter previous declarations, oaths, depositions, which were to be sacrificed to an insatiable Moloch! The "spirit of the day" carried off every obstacle imaginable. The goal was worth *any price.* So the political rulers of men had declared; so the irresponsible press had announced; and so the bulk of mankind had had to accept, justifying the proverbial progress of men, civilized men. What was the Voice of God in that crisis and how did His servants behave? Have they remained true to their profession or have they betrayed the Cross and all the enduring that Cross stands for; whatever else one might think, one of the deepest rooted scholastic myths was dispersed, never to return again, unless after a new resurrection. For once the fallibility of mortals was made clear as a universal phenomenon, subjecting to its pangs Jew and Gentile, Catholic and Protestant, Orthodox and Atheist. And the culmination of the Great Madness taught men to view the Cross Bearers as liable to worldly error as laymen were known to be since the exile from the Garden of Eden. Forsooth, it was a sad disillusionment.

After all, it is not very long ago since Bruno was burned at the stake and the pantheistic and seeking soul of Spinoza was offered a thousand florins for an "ideal." Both were excommunicated by Orthodoxies diametrically opposite in so far as their creeds were concerned but united in "purpose." Both were honest truth-seekers; both were trying to obey the Gospel and to "cleave to that which is good." Hence, both had to pay the price to ruling bigotries. But *we are* making progress, despite the poisoning gases that envelope our life. We are living in a century which not only tolerates dissension in all the fields of human endeavor but which actually bends towards a genuine understanding of all phases that life manifests. One is no more in fear of being stigmatized "heretic" for expressing unconventional ideas—though the modern "clansmen" try to keep up the savage practices of their prehistoric parents. We have reached even that stage of intelligence as to meet boldly any problem that may beg entrance. Even the Church is awakened to the new "spirit of the day" and hesitatingly, by degrees, speaks on subjects that were taboo only a while ago. All these happy revelations simply justify one's attempt to clear certain vague spots.

There is an acknowledged need for that movement which gave birth to the obvious idea that New Churches must take the place of the Old, if the organized Church is not to remain a relic of an immature past. Now, in the face of this indubitable realization, is it not wise to give an appraisal to the old standard,—to the same standard which is supposed to float over the new citadels of the future? It is true that attempts are now made to clarify the air. Now and then sermons are delivered and papers are written to interpret the new sign. *But where is the unified and clear statement which would make it clear to the laymen, without making him go into the theological archives, as to where the churches, Organized Christianity, stand in life—not in theory?* Let it be clear for once, What is the God Organized Christianity—the pulpits—worships? What is its purpose in life? What is its message, now and ever? And what *is* Religion?

The answer history gives is twofold. One answer makes it clear that organized Christianity (with a few noble exceptions of minor sects) has interpreted religion and its Gospel as "a means" to serve an irrational egotism. That course led the Church to the courts of the leaders of men, of the despots of men, whose influence could better serve its material ends. How else can one explain the pomp in all ages of the ruling Church and the poverty of its flock? Nordau, speaking for the atheists of his day, says, "Religion is in fact a physical relic of the childhood of the human race"; while Ward in his "Dynamic Sociology" comes out with the statement that "There is no more successful mode of acquisition than the ecclesiastical. The priests of Brahma, of Buddha of Osiris, of Ormazd, of Jehovah, of Jupiter, of Jesus, and of Mahomet, have all, in their respective lands and ages, been the recipients of the richest material bounties which earth and human soil could bestow, after attaining to supreme political control." And the present-day conflict between the few brave and conscientious followers of heart and reason and their employers, the trustees of our civil and religious institutions who theoretically and publicly class themselves among the believers but practically follow Judas and his kind, merely adds evidence to the accumulated data that throughout known history official representatives of organized religion found it convenient to declare the economic thralldom of the masses of mankind as a condition decreed by the Almighty himself, thus allying themselves with the tyrants, in common forging the swords against all those "heretics" who thought and fearlessly taught that the economic prostitution of the bulk of mankind is a crime justified only by social infancy and natural limitations but which *must and can be exterminated* with the advancement of civilization. Indeed, one is at a loss to understand how a Christianity which teaches give "no offence in anything that the ministry be not blamed," can be represented by the type of Church which history reveals to the student and our modern churches pledge their allegiance to. Fortunately, there is another

answer, an answer which it is hoped will stimulate the full re-discovery of the lost spirit of religion, not the letter "for the letter killeth, but the spirit giveth life." That spirit which asserted itself amidst the cannibalism of heathendom, amidst the hypocrisy of Pharisaism, the arrogance of mediaeval Catholicism, the sophism of scholasticism and is now again asserting itself amidst an all-crushing materialism. Has the religion that spirit represents, enough vitality as to re-establish itself again in a tottering temple, or must it seek new shelter? The answer largely depends on the faith, the inner trust, of those who made it their business to serve the one True Master, from whom the devoted pupil had learned to teach and to plead for a feast "not with old leaven,...but with the unleavened bread of sincerity and truth."

If it is true that the modern churches wish to represent the moral life of the human species, leading men away from the skirmishes of the jungle and guiding them nearer to nobility—to me, the only justification for their very existence in modern society,—then it becomes clear that the clergy is directly responsible for the domestic and international chaos which is largely due to its persistent neglect of duty to care in its own houses for the entrusted values,—a neglect which is shown in the phenomenon where the ministers do not insist upon demanding from their 564,510,000 (34% of the world's population) followers to live the six days as they profess on the seventh. And every minister, within his own heart, knows the particular chain that holds *him* down from doing that.

. . . the owner of the house who has been negligent and has lost what was given to him on deposit shall make good . . . (and) shall institute a search for what has been lost.

This principle of justice is as old as the Code of Hammurabi, the King of Babylon, who reigned about 2250 B. C. It is clear that if present-day organized Christianity wishes to take up the old banner of the great founder, it must begin with a new public re-dedication to the principles he stood by and died for. And there can not be any simpler religion that will appeal *to all,* irrespective of old and obsolete divisions, than *the one which would state that from now on Church will stand only for education and against ignorance, for understanding and against suspicion, for tolerance and against destructive dissension, for good will against jealousy, for peace and rational order and against war among nations and civil war at home, and that never, never again, will a minister of the Gospel betray his teacher and bless the men and the bayonets which bring to naught the gifts of God and men's labors of ages.* One prays, may America, with its 111,036 ministers and 20,612,806 communicants and members of 165,177 religious organizations, heed the voice of that great Echo of Christ that comes from the lips of the Hindu martyr (Gandhi) who pleads to his fellowmen, of whatever denomination they may belong that "There is only one God for us all, whether we find Him through the Koran, the Bible, the Zend Avesta, the Talmud, or the Gita. And He is God of Truth and Love." "God is not the author of confusion, but of peace." With America as leader, there is great hope that a waiting and yearning world will heartily join in the last crusade which will bring men *to their human place in nature.*

DAVID GITTLEMAN.

The Church One Hundred Years Hence

In speaking of the church in the next hundred years, one may not foretell in detail what it shall be, but he may set forth something of its faith, its principles, its life, its work. We know that one church organization or religious society is not an isolated or detached fact anywhere it may be. It exists and proceeds in relations. There is a brotherhood of life and there is a brotherhood of procedure. The faith by which this religious society was organized and this edifice reared came from afar, and may have been reassured by what was near. The altar fires were kindled by ministering hands which were not local in their origin. The fathers who were here furnished the materials and kept the fires burning. Their faith had a current vitality which was akin to that of others in even centuries of time and in distant parts of the earth. Others had looked forward and outward toward them; they looked forward and outward toward us. So we too have the forward and outward look, and in all the years to be the church, this or any other, shall not become an unrelated fact. It shall be an integral part of the life of the community, of the country, and of the world. What is in the air it shall breath, and what shall be on the earth it may help, indirectly if not directly, to place.

He that would prophesy today, or any time, must sense certain eternal and universal principles, and declare their working in the midst of the children of men and along the line of the years. The prophet of old did not foresee or foretell what might happen in a future, so much as he divined the results of obedience or disobedience to the righteous law of God in the life of the people. Knowing the law, he declared what the inevitable working of it should be, and with faith in the supremacy of God he was bold to say that God should reign triumphantly and His will should be done, that His people should be willing in the day of His power. The prophet's faith gave him sight of the trend of things. So may our faith advise our voices. Besides, our careful study of the past and present, with a sensing of the divine order, should enable us to see the trend of the times and tell something of what it is and to what it has an ongoing.

Manifestly to our observation, the church is now in a transition period. It began in the latter part of the last century. How long it may continue in the present on which we have entered, we should not attempt to say; but this can be said: the meaning of it is pervading the church more and more, and regardless of denomination. A book by Professor Allen, an Episcopalian, on "The Continuity of Christian Thought," described it. It is in apparent contradiction of the title of his book, but is not really, for the early faith of the church of Christ was continuous in the few and had begun to be again with the many, and in this is its demonstrated potential continuity. It consists in a return to, or a retaking up of, the early Greek thought by the church and a discarding for it of the medieval Latin thought.

What has been known for some ages as theology was

elaborated, not in the earliest days or years of the church, but after the Christian beginnings, and a type of it prevailed in the middle ages. Jesus did not teach theology or any science of God; nor did his apostles and earliest disciples. Men do not theorize first or write creeds. They breathe and live first, and theorize and write afterward. What is called and recited as the Apostles' Creed was not formulated until the fourth century of the Christian era and then in the Latin. The Greek fathers taught a theology, but unlike the Latin made prevalent after Constantine in the church. The early Greek thought was in perfect keeping with the teachings of Jesus as recorded in the Gospels. Read these Gospels and you get the key to the writings of the Greek fathers and the meaning of what we are holding in faith today and what we are sure those in the years ahead, long ahead, shall hold and by which live.

With Constantine the church was made imperial, and God was thought of as ruling from a throne much like a Roman emperor, and a body of doctrines was fashioned to fit, congruous in themselves perhaps, but all out of harmony with the simple teachings of Jesus. In the Gospels, to a careful search, is not found a feature of the face of theology which was made up in the middle ages. The idea of an absentee God is not in them; the correlated idea of the total depravity of man is not; the further correlated idea of Jesus suffering in our stead the penalty of sin and imputing his righteousness to us is not; the still further correlated idea of a postponed judgment, all judgment of God being withheld until an end of time, is not, for Jesus said "Now is the judgment of this world"; in short, not one of the associate doctrines of an absentee God, of a God ruling from a throne in the sky, is in them. Numbers in the churches of various denominations have come to the consciousness of it, had come to it in the latter part of the nineteenth century, and a reading of the writings of the earliest fathers discovered that not one of those things was taught by them.

What do we have in the Gospels and in the initial Christian writings? We have the thought of the immanence of God, of God in whom we all live and move and have our being; of God, as Paul said, who is not only above all, but in you all and through you all. So man is not without God in the world, and is not therefore totally or naturally depraved; thus he needs no one to obey the law in his stead, and surely he must suffer for his own sins and may enjoy the fruits of his own righteous life; and as God is in His world and is working through men in all the affairs of men, His judgment is present and eternal, and He rules for and to the end of righteousness. The God agencies, those baptized in the divine spirit, work toward the realization of righteousness and wholesomeness in all the realms of life; or as Tennyson forecasts in possibly his greatest poem—

> That God who ever lives and loves,
> One God, one law, one element,
> And one far-off divine event,
> To which the whole creation moves.

Now in all of this we are forgetting creeds, we are forgetting theology; we are remembering the teachings of the Master, we are enshrining his spirit in our individual bodies and in our collective institutions, and are thinking to do the deeds which are consistent therewith. True, it is hard for men to be wholly consistent. Men carry into their present and their future, in declining degrees, what was of the past an excrescence and not a natural growth or product. Ideas born of the Latin theology are still mixed with men's thinking and with their and our singing. Not only are sermons not wholly purged of it, but the hymns we sing are not yet free from it. How long it shall take us to be very measurably consistent I would not try to say, but am sure that, as rational or reasonable beings, men shall eventually measure up well to a faith and a standard which they hold.

The deeds of nations, more than of individuals, have not harmonized with the religion professed by the people. We have had a sad illustration of it in the great war that was but lately brought to a close; but the condemnation of war which rose in millions of hearts as it progressed, and the united efforts of countries since to prevent a recurrence of anything of the kind—a condemnation of war which was never known before and an effort to suppress it which was never put forth before—together testify that a good and mighty Spirit is working in and through men and nations for the actualization of something devoutly to be wished; and the eyes of our children's children, if not our eyes, shall see the greater glory of the Lord revealed in the life of communities of men and women, and in nations of people; and it shall all be worked out in accordance with the cardinal teachings of the church that stands in the full light of that elder thought of God which is breaking through the clouds of disbelief, or misbelief, or whatever we may call that which rolled up in the sky of centuries passed.

The fathers of the denomination with which this society has its fellowship came together at the beginning of the last century, feeling the need of some expression which should bind them in a common purpose and at the same time differentiate them from others. They knew that they held a different belief from others and they wanted to make it manifest. By law and by custom prevailing, it was necessary to an organized existence as a denomination. Have you ever thought that they did not form a sect? A religious sect is a body of believers cut off from another or larger group. Our denominational fathers, many of them, voluntarily came out of several churches and banded together in the formation of another church, and thus became a denomination, but not a sect, for as a body of believers they were not cut off from any other organized group.

When they met at Winchester, N. H., in the autumn of 1803, and set forth the profession of faith which bears the name of the place where adopted, it was a remarkable achievement. As a creed in written articles, it was the shortest that had been formulated in the history of the Christian church, and besides it was a creed of tolerance. These men differed among themselves about many details of belief, and they had to omit altogether such and state briefly the few points on which there was agreement. And so they wrote or spoke for themselves and not for others, not even for those who should write and speak in the same denomination in future years, reckoned from their day. And for a quarter of a century before another and still briefer statement was decided upon by the sons and daughters, there was an agitation for revision; for those early articles were shaped in the shadows of the medieval clouds of the Latin theology, and I hardly think the "declaration of principles," offered at

Chicago in 1897 and adopted at Boston in 1899, is wholly out of the shadows; but there are gleams of light in it, and it is supplemented by the further statement that "Neither this nor any other form of words shall be required as a condition of fellowship."

On the way we do not reach anything final. In the present transition period we are changing the emphasis from the letter to the spirit, from embalmed dogma to living and livable truth, from speculative opinions to fundamental principles, these persisting ever in life. We are coming to think that God is a living God, that He did not die in an olden day and start the pens of certain inspired men to write His obituary! We are coming to receive the teachings of Jesus just as he meant them, saying "The words that I speak unto you, they are spirit and they are life." Thus, we and others after us shall not fix our faith in the letter, but will let it move forward in the spirit; we and others shall not dwell in dead forms, but shall seek live and progressive expressions of being. That only which is eternal should be final, and in the nature of it there is no finality about it. That only which is universal should limit life and love, and in the nature of it there is no limitation to it.

Today, as in recent years, our general body of churches is waking to the realization of the spirit in the wheels of organized activities. At Detroit last autumn, it was stated that the church must minister to all the people of the community and serve all the interests of men, and in a small town one was reported as doing the work of a community church and was serving all the people. We have come to the time when we should broadly practice what we have been preaching—that is, the universal Fatherhood of God and the universal brotherhood of man. Not only should we, I say now, but we will; we will be consistent enough to do so. It was a doctrine, it was a theory, and the fathers held it as such, conscious that others did not believe it, and the very holding of it in the early day was divisive; it made them religiously unlike others. Under the circumstances, in a dogmatic day, they might not have had other than an exclusive fellowship—being inclusive only of the comparatively few that believed with them and exclusive of all others. But the leaven has worked in a century of time, not only from or through the fathers who declared something large and generous, but, as has been indicated, from a wide discovery in Christendom of the doctrine of the divine immanence as taught by Jesus and the apostles and the earliest church fathers. Consequently today the universal Fatherhood of God and the universal brotherhood of man is a subject of general belief in the churches of nearly all denominations.

But be this as it may, our churchly practice should not be in violence to the very meaning of the faith we hold and teach. Accordingly our fellowship would be broadened in every town and city to the extent of including every one of a community who may desire to affiliate, regardless of belief or creed, regardless of nationality or color. The community idea, the community work, which is being introduced in many towns, naturally grows out of, or proceeds from, the fundamental principle of the brotherhood of life and interests. Religion and morality should be no more sectarian than education and business. We live one life and should aim to make its agencies and processes convenient and effective. If one school may serve a village or a section of a large city, one church should serve in the same limited area. Every citizen, every youth, every maiden, should be a possible or potential part of that church. The hospitality of that church should be to all or any. Anyone should be welcome to avail himself or herself of the ministry and membership of it, because each one is a vital part of the community and is necessarily included in the great truth of the universal brotherhood.

The public library in town and city, as it functions in relation to every one who wants to read or draw books from it, is suggestive of the functioning of a church in a community. No one is excluded from the privilege of the public library. It is only necessary to apply for that privilege and to have one's name noted as wanting it. There are rules to be observed, there are penalties for abuse of privilege. And in the church, which should not be arbitrarily exclusive of any in a community, there are laws to be obeyed, there is a standard of life to be lived up to, which is none other than the standard every citizen is obligated to live up to so far as in him lies the power to so do. The church does not put any additional burden of moral obligation upon any man or woman. There is one right and there is one wrong for any and all.

With conscious interlocking interests the word service is pivotal for today, and tomorrow, and all time; on the obligation and fact of service all our life and all the world's life is turning. And in that, with all our advance, we turn too to the teachings of the Master for its principle, who said,

> Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever shall be great among you, let him be your minister; and whosoever shall be chief among you, let him be your servant.

Finally, then, in our considerations this mornnig we have seemed to advance in a circle, and to mark the advance of the church in a circle, but we have not done so in an unadvancing circle. The Christ whose teachings we are retaking and reinterpreting and reinforcing is a living and advancing Christ. "Lo! I am with you alway," he said, and men are still following him in the spaces of the eternal and universal which are boundless. This earth on which we live is always revolving on its axis, but is advancing all the time in its orbit about the sun, bringing the seasons with seedtime and harvest, and causing the growth of all living things on it—trees growing larger through the seasons, children growing larger through the years in body, men and women growing larger ever in mind and in soul for the practice of the presence of God and of the moral relations in which we are realizing that we exist. And so I may restate what was said in my last little book with title, "Notes in the Symphony of Religion"—"As Christ taught, Christianity is more than a name under the sun; it is a broadly inclusive spirit and a brotherly life."

To such a faith, to such a religion, I should like to see this church wholly committed in constitutional capacity and in manner of functioning in the community, being in itself a veritable welfare association, giving of its ministry to soul and body, to mind and heart, for uplifting, for befriending, for cheering, for encouraging, for healing, and for helping in all possible practical and wise ways.

CHARLES CHAMBERS CONNER.

(Address given January 15, 1922, the Sunday after the one hundredth anniversary celebrated at Rochester, Vermont, in Universalist Church.)

THE STUDY TABLE

The Spirit of Man

That Conan Doyle is a notable accession to the ranks of spiritualism goes without the saying; that he is today the most conspicuous figure among its believers is, no doubt, true. Sir Oliver Lodge has great fame as a physicist, it carries him far—but a writer of detective stories makes a stronger appeal to the common man than any physicist. Conan Doyle has been wandering and we now have the record of his wanderings.[1] On Friday, August thirteenth, 1920, Sir Arthur took the good ship *Naldera,* bound to Australia, to preach the doctrine and to strengthen the hands of the believers. The British faithful gave him a great send-off, in the form of a banquet at the Holborn Restaurant. There was seating for 290 guests and every seat was engaged three weeks before the event. "The secretary said he could have filled the Albert Hall." It was a fine beginning of an interesting experience. Sir Arthur was out for a good time. Wife, children, maid and manager accompanied him. He returned in time to repeat his lectures in London, beginning April 11, 1921. In his 30,000 miles journey he spoke many times, met many exponents of spiritualism, and had a number of "supernormal personal happenings" which but strengthen him in his conviction that God is with him. The book has as frontispiece a portrait of the author with the legend: "On the warpath in Australia, 1920-21." While he met more than one ovation, he also faced much hostility. The press and the preachers were generally against him. In his addresses, he most emphasized his spirit-photographs, which seem to him conclusive. Financially the trip was a success, paying for the entire family junket and leaving a surplus, which was turned over to aid the cause. The book is interesting; it deserves a reading. It is one of so many documents which will cause amazement to the thoughtful future reader, showing the sadly shattered condition of human thought after the war. Not that the present unwholesome religious and psychic wave is a *result* of the war. It had well begun before 1914. The great war itself will probably be eventually recognized as part of the great retrograde movement of the last thirty years. But the ravages of the war have aided and individualized the spiritualistic appeal and have hastened the present outburst. Sir Arthur is now in our midst, giving his lectures and showing his pictures. He will no doubt write a similar book to this on his way home. No doubt crowds are turning out to hear him, but we hope we shall not go as far in the present movement as has England.

In Dr. Paton's book[2] we have a serious study of Spiritism (Spiritualism) among different peoples in ancient times. It represents wide reading and serious thought. Beginning with a study of spiritism in primitive religion, it passes to spiritism and the worship of the dead among Chinese, Indo-Europeans, Egyptians, Early Semites, Babylonians and Assyrians. One definite formula of analysis is applied in detail and precise similarity to each in turn. The fact that all of these ancient peoples believed that there are spirits, that some of them are ghosts of dead men, that there are persons who can come into relations with them, is clearly brought out by our author. So also are the facts that the methods of mediums are the same in all times, and places, and that the spirits of the dead may be treated with a respect that rises to actual worship. The last five chapters is a detailed study of the attitude of Judiasm and Christianity to spiritism and worship of the dead. Here the author's limitations as a Professor in a Christian Theological Seminary became evident. The chapter headings indicate the course of his discussion—Worship of the Dead by Israel, Early Opposition, Prophetic and Legal Denial of the Vitality of Spirits, New Theories of Immortality in Post-exilic Judaism, The Teachings of Jesus regarding Immortality. Here naturally we have much of Theology and Church History. We recently reviewed a little book on Spiritualism and Savage and Civilized Peoples; we found it far from satisfactory, though written by an anthropologico-geologist. The book before us is a great improvement upon it, from the viewpoint of the study of man; it is however the book of a theologian, though one of broad and open mind. For the anthropologist, there is still room for a great book in this field. In it there must be not only a marshalling and comparison of the vast mass of interesting facts in spiritism, there must also be a thorough-going psychological investigation of the material.

Science too has fads and fancies and they are especially likely to be noticeable, virulent and transient in the domain of medicine. Just now the fad in medicine is the ductless gland. What the ductless glands are, what they secrete, what are the results of their functioning—these are truly interesting questions for investigation and every advance made in knowledge in this direction is welcome. Much no doubt will be discovered that will be of high value in the future. But meantime we are in the midst of the excitement and overwhelmed by the startling discoveries that have been made. All sorts of hopes and fancies have been aroused, with the thought that temperament (personality) depends upon the secretions of certain glands, all sorts of possibilities arise. By isolating such secretions and injecting or feeding them into the system, may we not build up just what individuals we wish? Do not the results obtained in the treatment of certain diseases by such a secretion as thyroid warrant us in looking forward to a time when we may mould personality at will, reducing excess and developing deficiency, by judicious treatment. Our author[3] is quick to see the failures of the past; he emphasizes the fact that science is ever-changing; he recognizes that one and another accepted teaching of the past has gone into the discard. Yet here, in this new field, he seems to think that every step has been on firm ground, that all results so far achieved are permanent and unshakeable. It is really one of the most interesting cases that has come to our attention for a long time. His book is, however, intensely interesting and quite important. In it he tells us just why a man is brilliant, enterprising, stupid, sluggish, an optimist, a pessimist. It is all a question of glands of secretion. Which gland dominates? That is all. The reader is sure to apply the points made to himself; he is almost equally sure to apply them to his author. We know not Dr. Berman, but we may guess at his glands. On the whole most of them are *active* he has more glandular activity than is common. There is not here one over-powering

[1] "The Wanderings of a Spiritualist." Arthur Conan Doyle. New York: 1921. George H. Doran Co. 8vo; pp. xiv, 15-299.
[2] "Spiritism in Antiquity." Lewis Bayles Paton. New York: 1921. The Macmillan Co. 8vo; pp. xiii, 325.
[3] "The Glands Regulating Personality." Louis Berman. New York: 1921. The Macmillan Co. 8vo; pp. ii, 300.

THE FIELD

"The World is my country, to do good is my Religion"

COMMUNITY CHURCH OF YAKIMA, WASHINGTON

At the first annual meeting of the Community church, of which Rev. W. F. Ineson has been pastor since its organization, members of the Board of Trustees were elected and report made on the activities of first year.

At this meeting the assembly authorized the affiliation of the Yakima church with both the Northwest and the National Conferences of Community churches. The former includes some 60 community churches in Washington and Oregon and the latter about 600 churches throughout the United States. The definite lines of church activities for the coming year will be determined by the new board of trustees.

The treasurer's report showed that the church operated during the past year on a budget of $6,500. The budget to be recommended to the board will contain the same amount plus an additional sum to be raised for benevolent, charitable and educational purposes.

One of the church organizations which made a surprising report was the Women's league which was established six months ago. Its officers are Mrs. Farwell, president, and Mrs. L. O. Meigs, secretary.

The league now has a membership of 68 with an average attendance of 40 at meetings. It has raised $609.27 for benevolence, and has, under the direction of Mrs. C. T. Westaby and Mrs. Ineson, made 305 garments for the Red Cross Russian relief. It has purchased hymnals for $100 and distributed the balance of its funds among such agencies as the Korean Leper foundation, the Russian Relief, Associated Charities, Visiting Nurse association and the like.

In his address Judge Grady declared that he was glad to be identified with a church which made such a strong appeal to the unchurched and which was evinced by the splendid attendance, averaging better than 800 at each service. He was certain that the challenge of the minister to vigorous thinking kept every one elert.

Rev. Mr. Ineson, in replying, was sure that the commodious seats and splendid ventilation of the Capitol theatre, where services are held, had much to do with the attentiveness of the congregation, and also expressed his appreciation of the large attendance, which is frequently double the membership. During the session B. L. O'Connor showed that he was ready with ideas when it came to suggesting lines of community welfare work for the church.

Declaration of Principles.

The Community Church of Yakima, Washington, recognizes religion as a universal human fact, as an attitude to life instead of a dogma, and as an indispensable common need like love and sunshine. It aims to unite all citizens of this community for mutual aid in self-development through the discovery and practice of universal spiritual ideals as embodied in the real religion of Jesus and other teachers. It imposes on its members no confession of faith, but stimulates them to form their own personal and carefully considered convictions through untrammeled investigation and public discussion. It sets for itself the task of creating a social order more in harmony with the manifest purposes of God and with the conscience and intelligence of the people. It regards the community as the field of its labor and itself as a society of friends to be used as a force for the common welfare. It treats religion, not as a separate business set up apart from life, but as a divine spirit pervading every activity of life. Its message is a challenge, not a truce; its ultimate authority in religion is the Inner Light; its only sanction in religion is the universal conscience; its working motto is each for all and all for each.

A SOUTH END SUGGESTION.

[The following exceedingly significant letter appeared in a recent issue of *The Boston Herald*. Symptomatic of tendencies everywhere in the religious world, it may well be pondered carefully.—EDITORS.]

To the Editor of *The Herald*—

Within a year two Protestant church buildings in the "South end" of Boston have been closed to Sunday services, and it is understood that a third is likely soon to be closed. The writer wishes to suggest, that, because of the need thus created, a fine opportunity may now be offered for the organization of a South End Community Church. Such an organization should, in the writer's opinion, have the following characteristics:

1—It should be democratic, having its services not of the one-speaker type, but conducted rather after the manner of the "forum" or "prayer meeting," so that all should have opportunity to take part, not only in singing and reading, but in speaking as well. The services of some Quaker churches offer a suggestion.

2—It should be liberal and progressive. A learned lecturer recently stated before a Boston audience that "while religion in the past may have exerted a wholesome conservative influence, it had always been a hindrance to progress." Whatever of truth there may be in this reproach should be removed.

3—It should be professedly Christian. The writer believes that a union should be made, not, as is the case in some "community churches," of those who are seeking after a "universal religion," which shall take the place of religions now existing by combining what is best in all, but of those who believe that Christianity is the universal religion.

4—It should be tolerant and free, with opportunity for expression granted to all, but this without any of the "I am right, and you are wrong" spirit back of it.

5—Its members should be united in the common, supreme aim of serving, in Christ's name, the whole community and the world.

—*William Barnard Smith.*

THE WAR IS NOT OVER!

The conditions here in Europe are very bad; and the prospects are worse. When a war is over, the first thing to be done is to get rid of all the men who have come to the top by pushing it through.

A war needs for its successful prosecution men of one idea: the idea of winning at all costs. This is a soldier's business, and the soldier must be backed by statesmen—on whom Nature has imposed the limits that are imposed on the soldier by his profession. But the moment the war is over this limitation becomes disastrous. The one idea of victory is replaced by the one idea of security: the dread of defeat, instead of being removed by victory, is merely transferred to the next war.

When the order was given to cease firing in 1918, it should have been followed instantly by an order for the transportation of MM. Clemenceau, Poincare, Lloyd George and Marshal Foch to some pleasant island in the South Seas or the Mediterranean and the cutting off of all communication with that favored spot for three years at least.

Instead, they were left in charge of the affairs of Europe. Of course, they simply continued the war against enemies who had surrendered on President Wilson's terms, which was promptly treated as scraps of paper. As there were no longer soldiers in the field to be killed, they killed children by starvation. As there were no blockhouses and wire entanglements to be battered down, they battered down international trade, by

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gland; no, there is rather strong functioning of several. His adrenal and antepituitary development is strong: what is not to be expected is that his thymus is prolonged intuitively beyond its natural period as shown by his juvenile enthusiasm and certainty. He will be perennially young, no matter what his years. The most popularly interesting part of his book is that in which he applies his ideas to persons. Thus he analyzes the personalities of Nietzsche, Oscar Wilde, Darwin, and Napoleon. He brings out the variation in the influence of one and another gland with age most clearly in the case of Napoleon, who was two totally different men, in his youth and his decline. This variation of importance of given glands with age is one of the striking facts brought out in the book.

FREDERICK STARR.

which alone Europe could be restored after four years' devastation. They are doing it still.

The war is not over: it has only become a one-sided war; that is, a massacre. If the massacre were being conducted by soldiers, at least the soldiers would be fed and clothed. But it is being conducted without them, and the result is that there are 200,000 unemployed *men'ci-devant* heroes, starving because they won the war. Even the profiteers are beginning to starve now, because their customers are ruined, at home and abroad.

That is the most cheerful news I have to offer. The remedy is, of course, to stop the war, and organize peace at all cost, just as the war was organized; but nobody seems to have the slightest intention of doing it. So much the worse for civilization.

—*G. Bernard Shaw.*

Leslie's Weekly.

DR. SPEER FINDS GREAT SUFFERING IN ARMENIA.

Dr. Robert E. Speer, President of the Federal Council of Churches and world missionary leader, has just completed an extensive trip through India, Persia and Armenia. Before sailing from Constantinople for New York he made the following statement regarding his observations:

"There is great suffering everywhere among the children, but the worst conditions of all are in Armenia. The work of America among the orphan children is admirable. Unfortunately, however, the resources of the Near East Relief are much too small. I visited Erivan, the Armenian capital, and Alexandropol. Conditions among the children needed no interpreter. America has given a great and noble example to the world in its work among the suffering children of the Near East. 'I was naked and ye clothed me.'"

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